



# CUMORAH'S SOUTHERN MESSENGER

APRIL, 1959

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# CUM MOR A H S'

## SOUTHERN MESSENGER

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**COVER:**

**CUMORAH**  
**AMELDA FOURIE**



LONDON will be headquarters for several weeks for Mrs. Belle S. Spafford, general president of the Relief Society. She is in Great Britain at the invitation of Dowager Marchioness of Reading (Dame Grand Commander of the Order of the British Empire and Order of St. John of Jerusalem) to study the programmes of the Women's Voluntary Service Organisation of England. A personal friend of Lady Reading, Mrs. Spafford met her during a recent visit the Britisher made to Salt Lake City. Mrs. Spafford was entertained by Lady Reading when she attended the dedication of the London Temple last year.

AUCKLAND, NEW ZEALAND—Spiritualised recreation and special instructional meetings were held for the youth of the New Zealand Mission recently as they met in two regional youth conventions.

More than 150 young people gathered at each of the two conventions held on separate weekends. Region one met at Pipiwai for the northern districts and region two at Judea Pa.

*"How near to the angels is youth that is clean",* was the theme for both conventions.

#### **CONDUCTOR IS ACCLAIMED**

Spencer Cornwall recently won acclaim by directing a 450 voice choir in a choral worship service. The concert was the culmination of two rehearsals held by Elder Cornwall with church ministers, music committee chairmen, church choir directors, organists, soloists and public school music educator in attendance.

**BIRTHDAY ANNIVERSARIES NOTED:** Two General Authorities will celebrate their birthday anniversaries during the first week in March. They are Elder Alma Sonne, Assistant to the Council of the Twelve, born March 5, 1884 at Logan, Utah, son of Niels Christian and Eliza Paterson Sonne, and Elder A. Theodore Tuttle of the First Council of the Seventy, born March 2, 1919, in Manti, Utah, son of Albert N. and Clarice Beal Tuttle.

# BE HONEST WITH YOURSELF

**F**OR the past three years, the Church has been emphasizing the theme "Be Honest with Yourself". We as members of Christ's true Church have been given wise and inspired counsel from our Prophets. We know that these teachings are true and should we fail to live them, we are not being honest with ourselves. To be honest with ourselves, we must pursue a path that would bring to us everlasting happiness and satisfaction. We can only achieve this through living the Gospel Principles.

Conspiring men have made sinful practices more socially acceptable and more attractive today than at any time since the restoration of the Gospel. They have accomplished this largely through advertising. Everywhere attractive posters display the alleged satisfaction gained from breaking the word of Wisdom. Immodestly dressed women are used to attract attention to virtually any product.

The Leaders of the Church have decided to use the same techniques to promote within us a desire to be honest with ourselves by keeping the standards we know to be true. An inspired series of posters have been prepared and sent out to all the missions and stakes of the Church. These posters display the joy of being honest with ourselves in all its various phases. A series of addresses by both members and non-members have also been re-

corded and made available to all the stakes and missions.

We, of the South African Mission, have also been asked to participate in this programme. This programme is a branch project and it is the responsibility of the Branch Presidents to see that the programme is put into effect. Since the programme is of particular interest to the youth of the mission, the MIA will carry out the programme under the direction of the Branch Presidents. President I. C. Louw of the Mission Presidency will supervise the Branch Presidents.

This year the programme has been divided into four three-month periods. Each quarter is devoted to the message of one of the posters. The first three-month period (April to June) will be devoted to the theme, "Virtue Is Its Own Reward". Each Branch in the Mission should have received a poster and a set of small cards on this theme. The poster is to be prominently displayed in the foyers of your meeting places **EVERY** time a church meeting is held. The small cards are to be distributed to the youth of each branch to become their personal property. You will receive a new poster and set of cards at the beginning of each three-month period until the programme is concluded. The following is a list of subjects that will be presented during the next twelve months:

Virtue Is Its Own Reward  
No Thank You  
It's Smart To take Part  
The Long And The Short Of  
Marriage.

A poster and set of cards on the subject of firesides have also been distributed to the branches. The poster is to be displayed at all firesides and the cards handed out to the youth.

**T**HE following method is to be used in presenting this programme. During the first month, the poster is to be prominently displayed in the foyer of the meeting place where it will remain during the entire three-month period. During the month, a fireside is to be held when someone would speak on the theme for that quarter. If you desire the following recorded addresses might be presented:

Gene Fulmer—member—Former World Middleweight Boxing Champion — “No Thank You”.

Glen Cunningham—non-member—outstanding sportsman and youth leader—“No Thank You”.

Dr. Creed Haymond—member—U.S.A. Sprint Champion in 1920’s —“No Thank You”.

Cecil B. De Mille—non-member—Hollywood Producer and Director—“It's Smart to Take Part”

These addresses have been recorded on tape and are available at the Mission Office at a cost of £1 15. 0. At the conclusion of the first year, the next set of addresses will be recorded on this same tape, if it is sent to the office, at no extra cost.

During the second month, the C.S.M. will feature articles on the theme for that quarter. Members and missionaries are encouraged to submit articles to aid in making the programme a success. The fireside for the second month should be a “Question and Answer Period”

These questions should be prepared and submitted beforehand and should be questions of an uplifting nature designed to be of assistance in establishing in every one a desire live the Gospel and not questions designed to promote confusing controversy. Two people, preferably a husband and wife, should be given the questions beforehand and should answer the questions at the fireside.

During the third month, the theme will be emphasized by the whole branch. Talks in sacrament meeting should be centred on the theme. Care must be used to avoid boring repetition. The fireside during the third month will take the form of a debate or a panel discussion. It is very unwise to hold debates on such a sacred subject as marriage and therefore we request that Panel Discussions be used for the subjects, “Virtue is Its Own Reward” and “The Long And The Short Of Marriage”

Further information about planning and putting over these firesides can be obtained from the Fireside Supplement and from your MIA manuals.

When this programme was inaugurated in the stakes, the General Authorities, as they toured the stakes noted a reluctance on the part of many wards to display these posters. It is hard to conceive of a cigarette company being unwilling to place their advertisements in public places. This is the main reason why their advertising techniques are a success. The Leaders of the Church have gone to a great deal of trouble and expense to provide us with these uplifting posters. May we have the same pride in these posters as the cigarette companies have in their products is the prayer of your Mission Presidency in the name of Jesus Christ, Amen.

# FROM THE PRESIDENT'S DESK

THE saying which appears in the Book of Mormon (Mosiah 15:1-5) and in some of the revelations, including Section 93, that Jesus Christ is both the Father and the Son has been a mystery to some of our missionaries and members. A number have asked the question, "How can the Prophet Joseph Smith reconcile his Vision with these sayings?"

In order that you might have some information on this subject I have thought it wise to reprint an epistle issued by the First Presidency and the Council of the Twelve in June 1916. This epistle is entitled "*The Father and the Son*" appearing in the "Improvement Era" and was directed to all members of the Church.

By way of preface I would like to make a few comments. First of all, I would suggest a careful reading of Section 93, verses 3-4. Here the Saviour says he is the Father because his Father gave him of his fulness, and he is the Son of the Father because he was born into the world.

Jesus Christ is our Father because he gave us life—"Eternal Life" through his sacrifice. He is the Father because of his everlasting and presiding power—the fulness which he holds as one of the Godhead.

In the book of Ether we read these words: "*Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold I am Jesus Christ. I am the Father and the Son. In me shall all mankind have light, and that eternally, even they who shall believe on my name; and they shall become my sons and my daughters.*" In commenting on this passage Milton R. Hunter said, "This statement makes it very clear that mortals become the



children of Jesus Christ (God) through affiliation with His Church. It also answers the difficult problem of how Jesus is both "the Father and the Son". Thus all mortals who accept the Gospel become the sons of Jesus Christ and in this respect He is Father; but He is not the father of our spirits. God the Eternal Father is Jesus' Father and the Father of all the spirits of all men that came into mortality. The relationship of Father and children shall continue forever in that respect. But modern revelations confirm the declaration that Church members are also the sons and daughters of Jesus Christ; and if they live the Gospel sufficiently well to gain celestial glory, they shall continue to be His children."

Epistle by First Presidency and the Council of the Twelve Apostles.

## "The Father and the Son"

"Scriptures embodying the ordinary signification—literally that of Parent—are too numerous and

specific to require citation. The purport of these scriptures is to the effect that God the Eternal Father, whom we designate by the exalted name-title "Elohim", is the literal Parent of our Lord and Saviour Jesus Christ, and of the spirits of the human race. Elohim is the Father in every sense in which Jesus Christ is so designated, and distinctively He is the Father of Spirits. Thus we read in the Epistle to the Hebrews: "Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the father of spirits, and live? (Hebrews 12:9) In view of this fact we are taught by Jesus Christ to pray: "Our Father which art in heaven Hallowed be thy name."

"Jesus Christ applies to Himself both titles, "Son" and "Father". Indeed he specifically said to the brother of Jared: "*Behold I am Jesus Christ. I am the Father and the Son.*" (Ether 3:14.) Jesus Christ is the son of Elohim both as spiritual and bodily offspring; that is to say, Elohim is literally the Father of the spirit of Jesus Christ and also of the body in which Jesus Christ performed His mission in the flesh, and which died on the cross and was afterward taken up by the process of resurrection, and is now the immortal tabernacle of the eternal spirit of our Lord and Saviour. No extended explanation of the title "Son of God" as applied to Jesus Christ appears necessary.

"A second spiritual meaning of "Father" is that of Creator e.g. in passages referring to any one of the Godhead as the "*Father of the heavens and of the earth and all things that in them are*". (Ether 4:7, see also Alma 11:38, and Mosiah 15:4).

"God is not the Father of the earth as one of the worlds in space, nor of the heavenly bodies in whole or in part, nor of the inanimate objects and the plants and the animals upon the earth in the literal sense in which He is the Father of the spirits of mankind.

Therefore, scriptures that refer to God in any way as the Father of the heavens and the earth are to be understood as signifying that God is the Maker, the Organizer, the Creator of the heavens and the earth."

"A third sense in which Jesus Christ is regarded as the "Father" has reference to the relationship between Him and those who accept His Gospel and thereby become heirs of eternal life . . .

"A fourth reason for applying the title "Father" to Jesus Christ is found in the fact that in all His dealings with the human family Jesus the Son had represented and yet represents Elohim His Father in power and authority. This is true of Christ in his pre-existent, antemortal, or unembodied state, in which He was known as Jehovah: also during his embodiment in the flesh; and during His labours as a disembodied spirit in the realm of the dead; and since that period in his resurrected state. To the Jews he said: "*I and my Father are one,*" yet He declared "*My Father is greater than I*" and further, "*I am come in my Father's name.*"

"Jesus Christ is our Elder Brother in the spirit and the Only Begotten Son of God in the flesh. We are all the offspring of God in the spirit. The following is also taken from the epistle previously quoted:

"Among the spirit children of Elohim the firstborn was and is Jehovah or Jesus Christ to whom all others are juniors. Following are affirmative scriptures bearing upon this great truth: Paul, writing to the Colossians, says of Jesus Christ: "*Who is the image of the invisible God, the first born of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers; all things were created by him and for him. And he is before all things and by him all things consist . . . For it pleased the Father that in him should all* (Continued on page 103)

### QUESTION:

When you were in Durban a few weeks ago you made the statement "that the Nephites officiated through the authority of the

Melchisedek Priesthood and that the Aaronic Priesthood was not given until the Saviour visited the American Continent." Will you please explain? . . .

## YOUR QUESTION ANSWERED

BY PRESIDENT FISHER

### ANSWER:

After the Saviour came and organised His Church among the Nephites then their organisation was comparable to our organisation to-day. Thus we have Moroni giving an account of the Disciples or Elders ordaining Priests and Teachers, Moroni Chapter three. Prior to the coming of the Saviour, however, it is the feeling of our Book of Mormon students that because there were no Levites among the Nephites that there was not anyone who could officiate in the Aaronic Priesthood. When the Lord took the Melchisedek Priesthood from among the Israelites, He appointed Levi and his posterity to officiate in the Aaronic Priesthood. Aaron was a Levite and he and his sons were called to officiate in the office of a Priest. The Nephites were descendants of Joseph. Lehi discovered this when reading the brass plates. He was a descendant of Manasseh and Ishmael who accompanied him with his family was of the tribe of Ephraim. It is true that Nephi consecrated Jacob and Joseph that they should be Priests and Teachers over the land of the Nephites but the fact that plural terms Priests and Teachers were used indicates that this was not a reference to the definite office in the Priesthood in either case but it was a general assignment to teach direct and admonish the people. Otherwise the terms priest and teacher would have been given in the singular. The explanation regarding the Priesthood which

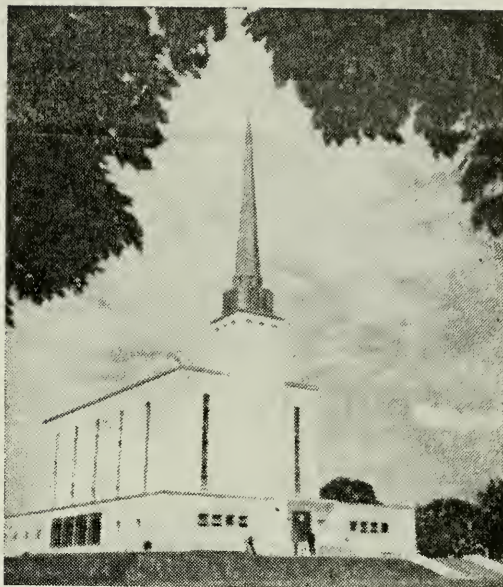
Jacob and Joseph held is found in 2nd Nephi 6:2 "*Behold my beloved brethren, I Jacob having been called of God and ordained after the manner of his Holy Order and having been consecrated by my brother Nephi unto whom ye look as a king or a protector and on whom ye depend for safety, behold ye know that I have spoken unto you exceeding many things.*"

We read further from the Book of Alma, 13:1; "*And again, my brethren, I would cite your minds forward to the time when the Lord gave these commandments unto his children and I would that ye should remember that the Lord God ordained Priests after his Holy Order, which was after the order of His Son, to teach these things unto the people.*"

You will note the plural word Priests is used again but certainly the term "after the order of His Son" means the Melchisedek Priesthood. In the opening verses of Alma Chapter 43, Mormon records the following; "*and now it came to pass that the sons of Alma did go forth among the people to declare the word unto them. And Alma also himself could not rest, and he also went forth. Now we will say no more concerning their preachings except that they preached the word and the truth, according to the spirit of prophecy and revelation: and they preached after the Holy Order of God by which they were called.*"

(Continued on page 101)

# TO THE LONDON TEMPLE IN 1961



Since the completion of the Temple in England I have felt very strongly the urge to suggest that we organise an excursion either by boat or by plane and as many as possible go to this House of the Lord and receive the marvellous blessings of the endowment and sealings.

Having been through the Temple I can promise that any sacrifice you might be called upon to make will be very minor in comparison to the joy that will come to you as you partake of these blessings.

Going through the temple comprehends the greatest of God's blessings to His children. It is in the temple that we come to an understanding of the joys of "Eternal Life" and it is there that Heaven and earth have a common meeting place.

I would like to suggest that District and Branch Presidencies discuss the possibility of such an excursion with the Priesthood and Genealogical workers and then we invite you to send in your recommendations either to myself or

Sister Wiid our Genealogical Supervisor.

I am prepared to recommend to the First Presidency that the Mission President and his wife be granted permission to accompany the excursion. What a lovely experience this would be.

Sister Fisher and I would love to go and with planning and a real desire on your part I am confident that it can be accomplished.

We also invite members "out of Branch" to participate and send us your recommendations.

Let us all set a goal for the future in relation to this and through unity and planning make possible this wonderful blessing.

This is but the beginning of what we hope will be a great organised plan for this excursion. Your recommendations will be printed in the future issues of the C.S.M.

Sit down and write us today. Let us begin with the Motto: "To the London Temple in 1961."

# SALISBURY'S BACKWARD GLANCE

BY HUGH H. HODGKISS

ON Sunday, March 1st, 1959, President Glen G. Fisher, President of the South African Mission, attended conference in Salisbury and re-organized the Salisbury Branch; giving the local members, the responsibility of running their own affairs under the guidance of the Mission Office, and making Salisbury the first self-supporting branch in the Rhodesias.

Attending this conference were fifty-five saints and friends — a far cry from the two or three early stalwarts who sat on kindergarten chairs in a classroom, just under nine years ago.

Missionaries were sent to Rhodesia to preach the Gospel in September, 1950. Four missionaries were sent to Salisbury and four to Bulawayo. It is interesting to note that one of the first missionaries in Salisbury was a young kinsman of the prophet of the Church, by name, Elder Munro Gordon McKay, who after his labours in the South African Mission, went back to the Brigham Young University to become its student president.

The missionaries found it very hard going in the Rhodesias. The people were just not interested. In the early days, to stimulate interest, a large public hall was hired one Saturday night; a full scale film show planned and the four missionaries from Bulawayo brought up to handle the rush. Unfortunately the rains came first and forty-five people huddled together in the vast hall to hear about Mormonism.

The first Rhodesian baptism was held in the February of 1951 in a natural pool some twenty-five

miles from Salisbury. Today, that young first convert is Salisbury's first Local Branch President and writer of this short history of the Salisbury Branch.

Later, in June, 1951, six more converts joined the Church, being baptised in a home-made brick-lined pit, dug in the garden of a convert. A month later two more entered the waters of baptism. Meetings were moved to improved premises, and Sunday School was formed.

In the next two years Salisbury's membership did not greatly increase, though the early converts were remaining faithful and a great deal of interest was shown to the Church, as the first introducers of square dancing to the colony. A demonstration team was formed from members, halls hired and crowds packed in to learn the new craze.

At this time it was decided to open Northern Rhodesia and extend in Southern Rhodesia. Missionaries were sent to the North, to Umtali and also Gwelo, to preach the Gospel.

With the event of the Korean war the compliment of missionaries in the mission field was drastically cut and Umtali and Gwelo had to be closed. Bulawayo and Salisbury's numbers were reduced from four to two per city.

Salisbury went into a decline during this period until it was considered uneconomical to keep missionaries in the area and they were eventually withdrawn in 1953. After Korean hostilities finished it was decided in 1955 to once more place missionaries in Salisbury and endeavour to re-establish



### THE BRANCH PRESIDENCY

Brother K. Trotter, Brother H. Hodgkiss, Brother L. Clarke.

contact with a few converts that were still living in Salisbury.

Starting once more in humble circumstances — an uncompleted Scout Hall — Sunday School meetings were held with just two or three in attendance. This time Salisbury went steadily ahead. No great conversion figures. It's membership grew from families moving into the area, until Salisbury was considered large enough to be organized as a Branch under a Presiding missionary.

In the past eighteen months

Salisbury has not looked back. It's numbers increased. The auxiliaries were formed; the members ironed out their differences and settled down to share their joys together. Today Salisbury is fully organized with Sunday School, Women's Relief Society, a thriving Mutual Improvement Association, and Primary for the Children.

Already, after only one week of "self government" it's members are asking "how do we go about getting our own Chapel in this city."

### THE SPIRIT OF GETTING BY —

**T**HERE is a spirit that blights and shrivels the human soul whenever it remains unchallenged and unchecked. For want of better words, perhaps it could be called "the spirit of getting by"—of doing as little as possible, of giving as little as possible, of working as little as possible.

With young people in school it is sometimes manifest in an attitude of cutting corners and simply slipping through in making a minimum effort to stay with the class; in studying as little as possible to acquire credit for the course; in being satisfied with a minimum passing mark without reaching out

for the further knowledge that could be had with a little extra effort. Young people often seem to suppose that there is ample time in the far future for all that ought to be done, and that it is smart for the present simply to get by. And sometimes very late they learn that the days of this life are limited—sometimes so late that they may not see it until they have passed the peak and are looking down the other side of life.

But it's not only among young people that this spirit has spread. Its infection is felt much farther and is manifest among men in

(Continued on page 114)

# IN A REMINISCENT MOOD

MRS. ELSA BRUTON, the author of the following article, was contacted not long ago, by missionaries in the Johannesburg district. They were thrilled to learn as they spoke to her that she had known of the church for some years and had fond memories of her meetings with the missionaries. Upon request she kindly consented to write her recollections of her contact with the Mormons not long after the Gospel was brought to this land. We are grateful to Mrs. Bruton for her impressions of what missionary life was like in the early days of the Church in this country.

On turning back the pages of an old photograph album belonging to my mother, we came across many pictures of Mormon missionaries who visited South Africa in the early 1900's. These revived many happy memories and also brought to mind the ups and downs of a grand group of men.

We in South Africa had some pretty queer ideas of the people they represented and they certainly had to work very hard to dispel these false conceptions. At about this time, the wildest stories were being circulated, so you can imagine my father's indignation when one day my mother told him that two of those Mormon fellows had called on her presenting some literature. He suggested they paid a visit when he was home, when he would give them a piece of his mind. Just what he would say and why was pretty vague, as he knew nothing of the Church of Jesus Christ of Latter Day Saints, or the object of the missionaries. A fellow-worker did not improve matters by saying, these awful monsters were out to see what women they could steal! On a return visit by the elders, my mother informed them my father wanted to meet them, so an evening was arranged. They must

have come with mixed feelings, as she was not very kind in her invitation. To use a metaphor, the wind was completely taken from my father's sails, when two well-dressed, well-spoken gentlemen presented themselves and expressed their delight at the privilege of being his guests. This was the commencement of a grand friendship which lasted for many years. As one missionary left, he always introduced his successor. We got so fond of these elders that we felt their departure to their homeland very keenly. What an education they were to us. In the early days, my father used to talk way into the night about religion and some lively arguments used to take place at times. The poor elders were deprived of their sleep and had to cycle home, but they felt, I am sure, that their time had been well spent.

These men came from all walks of life and we learned much about their homes and ways of life. Some of these elders came to South Africa with quite astonishing ideas of what to expect in this country. For instance, one elder was quite surprised to see so many white people and to find his field of work was among them. Another left detailed measurements of his clothing, as he expected to be away from home for about three years and was hazy about local shopping. He was astonished to find well-stocked stores, some even carrying his favourite make of shirt, etc.

If the original idea of the missionaries was to tell the world their true story and ideals their hope was realised, for people were impressed and they left converts all along the way. Now, there are many fine churches in this country and the general public has a better understanding of the Mormons.

If we were uninformed about Mormonism, some elders also got many surprises when they came to their missionary work in South Africa. They had uphill work in convincing some people of their sincerity as the stories circulating about them were very detrimental, the most popular being that the Mormons were out to steal the women! One wonders how people could be so gullible. However, there it was and it had to be faced. The press did not help matters either. To give an instance, an elder approached a lady who was working in her garden. He presented his tracts, but when he told her who he was, she set the dog on him. His trousers was torn, and his ankle badly bitten. The elder was greatly upset, and he went to my mother who lived in the vicinity and told her of his unfortunate experience. However, the press got the lady's version which was to the effect that a man came to her front door and when she found he was a Mormon she refused to allow him to enter her home, whereupon he tried to force his way in, so she was obliged to set her dog on him. We were highly indignant at this false story, but there was not much we could do about it. On account of so many adverse impressions, the missionaries were exceedingly circumspect in their conduct. However, they were a happy people and we had grand evenings together. Cottage meetings were the

order of the day. After some of these meetings, we would play games and had lots of fun.

Even after many years of missionary work, one found people still believing quite astonishing stories about Mormonism. A friend once said she would very much like to meet the elders to tell them what she thought of them, coming all the way from the United States to steal the bloom of our womanhood. A meeting was arranged. I did not disillusion her, and it was amusing to see her reaction when she was presented to two gentlemen dressed very much like her own brothers. She half expected to see the elders in top hats, long frock coats, drooping moustaches and a leer on their faces! When she got to know them better, she told them of her preconceived ideas that she had about them, and this was taken with a great deal of amusement.

We worked in a large office and did a great deal to smooth the path of our friends. Another more enlightened friend, who was keen to show her goodwill, asked us to bring the elders to her home, where she and her husband were keen to meet them. Everything was arranged and we expected to spend an evening discussing the subject closest to the hearts of the elders. Can you imagine our surprise when we were greeted not only by our host and hostess but a houseful of friends as well! What a jolly evening we had.

## QUESTION ANSWERED — CONTINUED

From these and numerous passages we learn that it was by the authority of the Melchisedek Priesthood that the Nephites administered from the time they left Jerusalem until the time of the coming of Jesus Christ. The Nephites also observed the Law of Moses and particularly the law of sacrifice.

Certainly the Melchisedek Priesthood gave them the authority to officiate in the sacrificial offerings.

When the Saviour came to the Nephites he established the Church in it's fullness among them, as I have pointed out in a previous paragraph.

*Someone has said that the world's greatest area of undeveloped territory lies under people's hats.*

# SALVATION

## FOR THE

## DEAD

THE Apostle Paul, speaking to the saints in Corinth, in probably the first of his answers to the apostasy taking form in the primitive church, made this statement: "What shall they do which are baptised for the dead if the dead rise not at all? Why are they then baptised for the dead?" The great apostle, at that time was speaking regarding the resurrection, but revealed a most important and long lost principle of the Gospel, which has, for many centuries, haunted the minds of some of the greatest Bible students of the ages. We have ample proof in many ancient documents, extant to the first and second century, regarding the practice of this principle in the primitive church. The expositions of St. Bruno state the following: "That the early Christians would baptise themselves in the place of a dead parent, who had never heard the Gospel, thereby securing the salvation of a father or a mother in the resurrection."

History also proves that the persecution first heaped upon the heads of the Christians was that "the early Christians would baptise themselves in secret places". However by the second century this great ordinance of baptism for the dead had been relegated to mere prayers for the dead. This does not appear to coincide with the words of the Redeemer to Nicodemus, "Except a man be born of the water and of the spirit, he cannot enter into the Kingdom of God". Millions of souls have died without the knowledge of our Lord and Saviour Jesus Christ and of the plan of salvation. Can they be blamed for this? The Lord says

where there is no law there is no condemnation. The answer is found in holy scripture: "*And I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the hearts of the fathers to the children and the hearts of the children to their fathers, lest I come and smite the earth with a curse.*" This the restored Church proudly proclaims. Elijah has come and restored these keys and also the Priesthood, the power by which all these ordinances are or ever were done. The Prophet Joseph Smith speaking regarding the saints becoming saviours on Mount Zion said, "But how is this to be done?" "*By the saints building their temples, erecting their baptismal fonts, and going forth in receiving all the ordinances, baptisms, confirmations, and washings in behalf of all their progenitors who are dead, and redeem them that they may come forth in the first resurrection and be exalted to thrones of glory with them. And herein is the chain that binds the hearts of the fathers to the children and the children to the fathers which fulfills the mission of Elijah.*"

The principle of baptism for the dead like any other principle of the Gospel is then a principle with a promise, and is very necessary for the perfection which we must have, and of which our Saviour spoke.

We exhort you brethren and sisters to assist and encourage each other to do this great and wonderful work, and so insure for yourself and those who have passed on a place in our Father's Kingdom.

I dreamed my Father called me  
home  
Across the great divide  
I was very much bewildered  
I thought surely I had died.

St. Peter met me at the gate  
He said, "Come follow me,  
There's somethig I must show to  
you  
Something you must see."

Then I saw a lot of people  
Standing in a line.  
When I looked them over  
They were relatives of mine.

Many among that great crowd  
I remembered well.  
Some had lived long years before  
I came on earth to dwell.

There was my great-grandparents  
Whom I was pleased to see.  
But when I looked towards them  
They turned away from me.

Then I saw my cousins,  
My uncles and my aunts.  
They said to me, accusingly,  
"We did not have a chance."

"To do our work that must be  
done  
To start us on our way  
To gain for us Eternal Life,  
So here we have to stay."

My father and my mother too  
Were standing far apart  
They looked so disappointed  
It made the tear-drops start.

I turned and saw my Saviour —  
On His face there was a frown  
"I died upon the cross for them.  
And you have let me down.

"Behold your noble ancestors,  
Waiting for the day  
When you would open up the gate  
To help them on their way."

My heart was very heavy  
As I looked these people o'er  
The blinding tears ran down my  
face.  
I turned to them once more.

"Please, blessed Saviour, send me  
back,  
I'll make another try  
I'll do the work for all my kin  
I'm not prepared to die.

"I'll not miss a single one  
I'm so ashamed, dear Lord.  
I'll try to do each ordinance  
According to my word."

Then I awoke, the dream was  
gone  
I had not passed away.  
But I made a resolution  
To start that very day.

Baptism, Endowments, Sealings,  
I found were not a few.  
The more I searched and searched.  
The more there was to do.

But I still keep on hunting  
And searching all the while.  
Next time I meet my ancestors  
They'll greet me with a smile.

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## PRESIDENT'S DESK — CONTINUED

*fulness dwell.*" (Colossians 1:15-19)  
From this scripture we learn that  
Jesus Christ was the firstborn of  
every creature and it is evident that  
the seniority here expressed must  
be with respect to antemortal exist-  
ence, for Christ was not the senior

mortal in the flesh. He is further  
designated as the "Firstborn from  
the dead", this having reference to  
Him as the first to be resurrected  
from the dead, or as elsewhere  
written "*The first fruits of them  
that slept.*" (1 Cor. 15:20.)

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*Beware of the way that you live for you may be the only  
Bible somebody has.*

# A WORK OF GRATITUDE AND JOY

BY ELDER

HAROLD JENSEN



**W**E who have been so blessed with the Gospel of Jesus Christ and the understanding and happiness that it brings to us, should be able to express our feelings towards our Heavenly Father in one word—gratitude. In the words of the Psalmist: "O give thanks unto the Lord; call upon his name; make known his deeds among the people. Sing unto Him, sing Psalms unto Him; talk ye all of his wondrous works."

Giving thanks means in this case I am sure, a fullness of thanks, which is the outward expression of a grateful feeling. Gratitude is the feeling itself. That is in the heart. Thankfulness is measured by the number of words; gratitude is measured by the nature of our actions. Thankfulness is the beginning of gratitude; gratitude the completion of happiness. Gratitude is the heart's recognition of kindness that the lips cannot pay.

I feel grateful and happy for so many evidences of the goodness of the Lord that I wish I could strike a note of optimism that would resound throughout the world. In the words of Frank L. Stanton:

"This world o' God's is brighter  
Than we ever dream or know;  
It's burdens growin' lighter —  
An, it's love that makes it so.  
An' I'm thankful that I'm livin'  
Where love's blessedness I see,  
'Neath a Heaven thats for-  
givin'  
Where the bells ring 'home'  
to me".

I know that many of us have disappointments, difficulties and failures where we want so much to succeed; wounded feelings from barbed tongues, sickness, and so on, and all these are incidents in life which, when not understood, may harrow our feelings until we are crushed. When we magnify the weaknesses of human nature we only make ourselves miserable and perhaps scatter gloom, instead of sunshine into the hearts of our associates.

But notwithstanding these disagreeable discouraging facts, I am sure that we have cause to rise above petty things and, as the Psalmist says, make known among the people the Lord's deeds, which are always good and beautiful. Paraphrasing a familiar song, let us *"Count our many blessings; name them one by one, and it will surprise us what the Lord has done."*

There are so many things for which we should be thankful, space will not permit me to even name a few of them, but I would like to call your attention to the one that I consider most important and that is the supreme sacrifice of our Lord and Saviour Jesus Christ and the happiness we may secure in obedience to his restored Gospel.

Happiness is the voice of optimism, of faith, of simple steadfast love, interest in some great

(Continued on page 114)



### "I WISH I HAD YOUR OUTLOOK ON LIFE"

In these modern times a man's attitude usually determines his altitude.

He that conquereth himself is better than he who conquereth cities.

The most utterly lost of all days is that in which you have not laughed.

Beauty, unaccompanied by virtue is like a flower without perfume.

What a grand world this would be if we could forget our troubles as easily as we forget our blessings.

When a man calls you a fool go into meditation, he may be right.

I would not seek to force people to live to my ideals, but rather love them into doing the things that are right.

Knowledge stored away and not put into use may corrode in time.

The chains of habit are too weak to be felt until they are too strong to be broken.

Intelligence is like a river, the deeper it is the less noise it makes.

When you pass a ship at sea, you know nothing of the ports it has visited or of the cargo it bears. You see the outside only, battered by storms, dark with sea and weather. Only when you know the ship, read it's log, and meet it's captain, do you know what kind of ship it is. People are like that too.

Some people depend too little on the Lord and some people too much.

The man is to be pittied who, when alone finds himself in poor company.

Two people can do anything if one of them is God.

Before judging a man by his associates, remember that Judas Iscariot travelled in the best of company.

The best way to kill time is to work it to death.

The footprints some people leave on the sands of time are only the marks of a heel.

If you want to get ahead use the one you have.

# WE HEAR FROM THE BRANCHES



## **BROTHER NORMAN AND SISTER EDIE MUIR HONOURED AT FAREWELL PARTY.**

### **RAMAH BRANCH**

reported by Gerard Meyer

A very quiet month at Ramah last month with not much activity to report except endless preparation and meetings upon meetings in connection with the M.I.A. Convention. We were very sorry to lose Ron and Gloria Taylor and family and Sister May Ninow who have all emigrated to Canada. We wish them the best of luck and God's guiding hand in their new homeland. There are rumours about, that Sheila and Mervine Massey-Hicks will be following close on their heels with their three children now that they have sold their house. The Morison family are only waiting to sell their residence before buying five one-way tickets. Honestly! Ramah is beginning to look and feel like a transit camp with all these comings and goings. Nevertheless, we at Ramah try to fill the gaps and if we cannot convert them then we make them. We are all overjoyed and anxiously waiting the arrival of two sets of twins and the report next month should be telling you of the happy event. Our congratulations will be going to Sister Barbara

and Brother Wilfred S. Wrench who will now have a family of seven children with the new twins and Sister and Brother Norman Ivan Muir, who like doing things the hard way by starting a new family with twins. We pray the Lord's richest blessings on all of them.

We have had some very interesting visitors at Ramah in the past month, in the persons of Sister Ivy Hill from California, Sister Alta Grimes from Kansas and Mrs. Rankey from Michigan, also Dr. and Mrs. Martin from the States. Sister Hill and Sister Grimes addressed us from the pulpit and it was truly encouraging to receive their praises and greetings. We wish them a pleasant journey from Johannesburg as they continue their around-the-world cruise.

On the night that Sister Grimes addressed us we were very proud that some twelve of our saints here received their diplomas for the successful completion of a course of lectures on Genealogy. President I. C. Louw presented the diplomas.

I forgot to mention it earlier on

but of course you already know that Brother Norman G. Muir, Sister Edie, Sister June, Brother Clarence and his wife Joyce, have also dusted the sands of Ramah off their shoes and are now in Canada. It is probably as well that some of us are a little less impetuous, otherwise there might be no necessity for a Ramah report.

The District Presidency arranged a farewell social for Brother Norman and family which turned out to be a tremendous success. Everyone had a wonderful evening and Brother Norman and family were presented with a cheque from the Transvaal District as a token of the respect and esteem in which he and his family were held.

We had two absentee members at Ramah this month. Brother Gordon R. Dell and Brother James Milne were transferred by their firms to Bulawayo and Cape Town respectively to carry out assignments in those areas. James is back with us again after a long sleepless journey home, but Gordon is still in Bulawayo and we miss his happy face. We hope however, that the Bulawayo Branch is keeping him in good trim and working hard.

Other visitors this month on March 1st were Brother and Sister Kotze who moved to Senekal for business reasons. We commiserate with Brother Kotze who, from the pulpit bemoaned the fact that they were 80 miles away from the nearest chapel. Sister Bricknell from Welkom also dropped in and it was a pleasure to have her with us. As we say people come and go at Ramah.

The Berry girl twins at Ramah are in line for congratulations in being selected as Captain and Swimming Instructor at their school The Observatory Girls High School. It is the first time ever in the history of the school that two such posts have been awarded.

Our Relief Society ladies besides having their regular meetings have been having some highjinks lately with a watermelon cocktail demonstration and a ladies favourite

dessert evening. The members of the Branch Presidency who hold their weekly meeting on the same evening as the Relief Society, are all in favour of these demonstrations since they come into possession of some of the spoils which are very worthwhile.

Ramah Branch is starting a series of Home Social Evenings to be held at the homes of members with an eye to raising finances for projects and the first home social will be held at Brother Frank Donly's home on Friday the 13th. Unfortunately it will be too late to report on it but next month will see some news.

Otherwise except to say that the lawn in front of the chapel is spreading magnificently, the flowers are blooming gloriously, the servant trouble is as rife as ever and badminton on Friday nights is getting so popular, they are beginning to play on Thursdays now; there's not much news this month from Ramah.

#### **EAST LONDON**

reported by Rita Corrigan

On Sunday evening February 1st, the local MIA presented a special programme on Genealogy. Brother Hees and Elder Pilling gave inspiring talks on "The Priesthood in Research" and "The Purpose and Privilege of Temple Work", respectively.

The MIA also arranged a fireside on February 8th at the home of Mrs. Booysen and family. Her daughter, Sister Theo Matthews, held an interested audience's attention with her personal experiences as a missionary some years ago and bore testimony regarding the power of the Priesthood. She then recounted some of her most treasured memories of the visit of our beloved President David O. MacKay and his sweet wife, Sister Emma May Riggs MacKay, to our sunny land five years ago.

February 15th was another "red letter day" for the East London Branch when Branch Conference was held with President and Sister Fisher in attendance. Although we were privileged to have them with us for the morning session

only, we all felt spiritually uplifted by the inspiring addresses they gave and as we had a record attendance that morning the messages must have reached many hearts to "keep the faith". Elder West rendered a solo of that beautiful piece, "In Love Abiding". The evening session was no less an inspiration with talks by Elders West and Pilling.

After being in recess for two months, the East London Relief Society sisters have started regular meetings once again. Sister Fisher's talk was an incentive to all the sisters here and they feel refreshed and strengthened through it to tackle the lessons and problems of the New Year.

Primary has also begun this month with Sister Bussey kindly helping the Primary leader with classes as Sister Hees, due to circumstances finds she cannot carry on with this assignment for a time.

We are happy to have Brother Hees back in our midst once more after his sojourn in Burghersdorp. It is with regret that we bid farewell to Sister Matthews and her two children upon their return to Rhodesia after their extended holiday here.

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#### **KRUGERSDORP BRANCH**

reported by Sister M. Vice

On the 4th of February we had our opening social for Relief Society at the home of Brother and Sister Paterson. There was a good turnout of members and we hope that Relief Society will be well attended all the year round.

Once more the branch had a party at the home of Brother and Sister Tailor Coetzee on the occasion of Brother Coetzee's birthday. We all had a good feast and came home tired and with happy hearts.

We are glad and also proud to welcome in our branch Sister Levy who was baptised on the 1st February and also Brother and Sister Greyling and Desiree Greyling who were baptised on the 8th March. We also welcome the children who were blessed and congratulate the parents Brother and Mrs. Strydom, Brother and Sister Powrie and Brother and Sister Cherrett.

We are unfortunate to have to report a long sick list this month and pray the Lord's blessings on these people: Sister Mary E. Vice, Sister Jo. Sawyer, Sister Shelley Kruger and Sister van der Merwe who had an operation.

On the 15th February Brother and Sister Muir visited Krugersdorp Branch to bid us farewell. The branch also attended their farewell party at Ramah and wished them good luck on their journey.

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#### **EAST RAND BRANCH**

Sister Cecily Holtshousen  
reported by

In January Sister Spandow organised a tickey evening at her home to help swell our building fund. The Relief Society Sisters met for the first time in the new year on the 4th February at the home of Sister Holtshousen. The opening social was held on the 11th February at the home of Sister Holtshousen and was enjoyed by all.

On the 12th February the saints gathered at Sister Holtshousen's home in the form of a farewell party to our Supervising Elder, Elder Gibb. It was an enjoyable evening but we were all very sorry to lose Elder Gibb, who is returning to his homeland. We all wish him a pleasant journey and lots of good luck in the future.

Also we would like to say many thanks to Elder Schmidt for all he has done while working in this area and wish him a happy and successful stay in Bulawayo.

The Branch also wishes to congratulate Brother Barend Bester, who was ordained a deacon on Sunday 22nd February.

On Sunday evening 22nd, the Branch was honoured by a visit by the District Presidency in the persons of Brother Powrie, Brother Paterson and Brother Faber, who addressed the congregation and left with us some very inspiring thoughts. We look forward to the visits of the District Presidency as we are always assured of hearing some very fine talks. The Singing Mothers of the Branch rendered a beautiful hymn on this occasion

## MOWBRAY BRANCH

reported by Beatrice E. Smith

The Relief Society is setting the pattern for entertainment these days. We congratulate them on their flower-arranging competition held on Saturday, 21st February. Many useful tips were given by the judge, Mrs. McCarthy of "Jessica", to those who took part. Diplomas were won by Sister Holly Fisher and Sister Lena Park. We have heard it said that "women and flowers should ever live together", and our ladies certainly showed that they were conscious of the beauty that they can create in their homes. We thank the judge and all who worked so hard to make this a happy occasion. The price of the tickets included refreshments of Relief Society Standard.

We are sorry to report that Sister Clarissa Bibb has had to return to hospital. Sister Jennings and Sister Zinn are still on the sick list, as is Sister Violet Joliffe.

The Relief Society Evening service on the 1st March was a very fine one. The theme of the evening was "Jesus, the light of the World", and the Speakers, Sisters Helene Theys and Rosaline van Schalkwyk, did full justice to this beautiful subject. Brother Alwin Hubert was the final speaker and we thank him for the happy remarks he made on the work of the Relief Society. Sister Violet Taylor and the Singing Sisters were responsible for the musical numbers. "The Morning Breaks" and "Lead Kindly Light". The beautiful arrangement of flowers showed that the instructions at the flower competition was bearing fruit.

On the morning of the 1st, several of our tiny folk were blessed. This is always a moving service and one that brings to our remembrance that the little children are indeed most important beings.

We welcome home Sister LaVerne Park who has completed her mission. It is good to have the opportunity of learning the experiences of our young people who are serving the Lord in this way.

Sister Anastasia Vandoros is down on holiday, and we feel sure that she will enjoy her stay at the Cape after so long an absence. We have also been thrilled to have Sister Borchard from Gwelo with us.

The Branch rummage sale arranged for the 7th was a great success. An amount of £22 was raised. We thank all of those who helped.

Congratulations to Brother Mack Park who attained his majority in February.

A violent wave of influenza struck our Branch during the month. Among those affected were the daughters of Brother Bob and Sister Dorothy Smith, Gary and Roy Fourie and Brother Andy Fourie.

Sister Zoraida Williams is off on another "Genealogy Tour" of the Union. We wish her joy in this wonderful work and great success in her research.

The Relief Society's 117th Birthday was celebrated with a dinner-party on the evening of the 12th. Over a hundred and twenty guests availed themselves of the invitation to be present. The hall was beautifully decorated — "the Hula Hoop" was certainly very much in evidence as the mainstay of the bright streamers that formed an overhead canopy. In the centre of each hoop, hung a bunch of brilliantly coloured balloons. Bowls of flowers added to the festive air. The dinner was eaten by candlelight — which the ladies find very flattering. The stage was arranged as a garden, with flowers from fairyland decorating the swing which formed the centre-piece. This decoration was background for the "Maytime song-scene", in which Brother Fullard and Sister Odessa Geldenhuis were the principals, while the Singing Sisters and a few of the brethren formed the chorus. A skit entitled "Thirty Years On", was well-put over by Sisters Lorraine Bibb and Helene Theys — some of us really did recognise ourselves in those far-distant word-pictures! Then we had a couple of songs from the twin Elders Whitehead. After the

dinner, there were two short speeches by Sister Holly Fisher and Brother Alwin Hubert. Then came the one moment of sadness as we bade farewell to the six Elders and Sister Jean McGill who were leaving us next day. There are so many to thank for the thought and work that made this so perfect an evening, but we really do owe the greatest debt to those sisters who did such yeoman service in the kitchen—because this was a real summer's evening and it followed one of those golden days which are the pride of the Cape. Before leaving, we were each invited to taste of the birthday cake which previously had been lighted by 117 candles.

The Sunday School's Genealogy Class held a "braaivleis" at the home of Brother Bob and Sister Smith on the 14th. This really was a happy occasion — and the weather was just perfect for an outdoor party.

On the 15th one of the largest baptismal meetings ever held at "Cumorah" took place. Ten members were baptised. They were Sister Milja van der Linden, Brother and Sister Fullard, Brother and Sister Dolman, Brother and Sister Le Roux, Sister Elizabeth Brand and Sister Maureen McGrane. The other new member was a young lad of the Bellville Branch. We really do feel a thrill of happiness at the idea of enlarging our family in this way and we wish these people many long and useful joyful years in the Church.

Sister Lilian Lambrick is making good progress after a nasty accident which broke her knee. Little Andre Terblanch is quite recovered from his illness.

Brother Ernest Osman and Sister Sheila Butt were married on the 21st March. The sun shone gloriously on the radiant bride as she made her way into the flower bedecked chapel which was crowded with well-wishers. After the ceremony Ozzie and Sheila received their guests at a reception in the Recreation Hall. Elder Jensen was the Master of Ceremonies and toasts were proposed by President Fisher, Brother Hubert

and the best man Brother Mack Park. Brother Butt responded. Sister Jeanette Osborne acted as bridesmaid. Brother Gary Fisher rendered "The Lord's Prayer" as a solo. Dancing, music and feasting brought this happy occasion to a close. May God bless these young people in their future life together.

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### **LUANSHYA BRANCH**

reported by Jeanne Charsley

The Relief Society took charge of the Sacrament meeting for the first Sunday in the month. The speakers were Sister Johanna van Deventer and Sister Jeanne Charsley. We were very pleased to have President and Sister Fisher with us for conference again. They were able to visit all over the Copperbelt and a good turnout was present to enjoy their inspiring talks at conference. The meeting held at the J. B. Clarke School hall in Luanshya was also attended by many saints from Kitwe and Ndola. Elder D. Sherwood sang a lovely solo accompanied by Sister Fisher on the piano.

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### **PORT ELIZABETH**

reported by Madge McHugh

A lovely baptismal service was held at the Mineral Baths on February 1st where Brother and Sister Saayman and Sister Corney and her sons, Victor and Reginald and daughter Jennifer were baptised. We are very happy to welcome these new members into the Branch.

President and Sister Fisher were here for our Branch Conference and it was indeed pleasant to have them with us once again. It has been some months since we have seen them.

We hear Sister Patricia Roux, who is living in Durban, has a daughter. We extend congratulations to you Pat and your husband.

We are trying to raise funds for an organ and are holding cake sales and even bop sessions and plan to hold other events. So far, we have been well supported — we hope this continues.

## **BLOEMFONTEIN**

reported by Mona Spear

We have been very busy this last month for Bloemfontein has a choir now and we are practicing for the Convention. We have been so busy that we are beginning to think that we shall only be able to go out to our daily work in our spare time!

The Relief Society, not to be outdone by the Branch, have also formed a Singing Mothers' Choir.

After quite a number of years of hard work, our desire to have a Chapel has been realized, for on the 14th of this month, the ground was broken and now it will only be a matter of time before we will be able to meet in a brand new Chapel. The builders say they want only six months to complete the building. It seems like a wonderful dream about to come true.

We are delighted with our organ. Thank you "Cumorah". We never thought we would start off with an organ — we were just resigned to the fact that we would have to work very hard to be able to buy one to install in our new Chapel. We feel very blessed.

Ronnie Utermohlen has just left school and taken a job. We all wish him good luck and hope he will be happy in his work.

We want to wish all the readers God's richest blessings.

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## **NORTH WESTERN**

reported by Bertha Wagener

On the 27th of February the Sunday School held a social to raise funds. A very amusing skit was presented by three of our members and Elder Haddock, now labouring here. The event proved a success and everyone had a good time.

We were indeed sorry to bid farewell to Elder Heyland. We trust that his new field of labour will be happy and fruitful. Elder Scully has taken his place and we extend a welcome hand to him and wish him success in this area.

Relief Society held a flower arrangement competition on work night. We all enjoyed this evening immensely. The Priesthood were our judges.

## **BULAWAYO BRANCH**

reported by Sister Iris Fourie

"Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven" was the theme of the evening service on Sunday, 2nd March. We thank the Relief Society for their fine effort.

Oh! what a beautiful morning, Oh! what a beautiful day — yes, so it was at our conference. The beautiful flowers made a perfect setting. We were very happy to have President and Sister Fisher in attendance and President Fisher was our main speaker. We appreciate the words of wisdom and counsel which he gave us.

Our congratulations go to Brother Isaac our first Local Branch President and to Brother Peter Gartside who is now Sunday School Supervisor, also to Brother Trevor Fourie our Branch organist. We are very happy to have Brother Dell of Johannesburg at our meetings and we hope he will enjoy his business trip in our town.

Nice to see you back Brother Gartside after guarding the African National Congress members at the Khami jail, we are indeed pleased you were on the outside.

We are very very happy to welcome Brother and Sister Austin and family, also Brother Austin and Sister Smith and family, as members of our Branch. These fine families were baptised on Saturday, 14th March. We offer our sincere sympathy to Sister Eileen Hertog and family on the passing away of her dear mother. May our Heavenly Father comfort them in their great sorrow.

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## **DURBAN**

reported by Joyce Wahlburn

On the 14th of February the MIA held as their Valentine Party a moonlight picnic at Brighton Beach and a most successful event it was too.

The home of Brother and Sister C. A. Smith fairly bulged at the seams on the 21st of February when our deacons and their leader held a party. Judging from their glowing accounts, it was a great event.

A welcome visitor to our Branch recently, was Brother Carl Kunitz of Pretoria. Two very charming sisters from the United States paid us a brief call. They were Sister Ivy Hill of Riverside California and Sister Alta Grimes of Kansas City. The beautiful testimonies they bore were a joy to listen to.

Two lovely baby girls have arrived in the Branch — one to Sister Pat Roux and the other to Brother and Sister Jan Joubert.

We extend to Sister Pat van Collier our congratulations on the occasion of her marriage.

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### LUANSHYA

reported by Douglas Charsley

We were sorry to see Elder Gerald Layton leave us and want to wish him bon voyage. May the Lord bless him on his homeward journey. Elder Gordon Rice will be labouring here now and a cordial welcome is extended to him.

During the month the Genealogical Society held a meeting. Sister H. Nickisson and Elder Gerald Layton were our able speakers and gave us a most interesting and enjoyable evening.

Little Leonard Gallon has been on our sick list for the month. We hope and pray he will soon be well.

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### PRETORIA

reported by Sister Martha Cachet

Dit was vir ons 'n groot plesier om Sister Sawyer as spreker te hê by ons nagmaal diens op die 1ste Februarie. Aangesien die diens waargeneem is deur die Genealogiese Vereniging was dit 'n plesier om te hoor van al die wonderlike werke wat ons vir ons dooies kan doen. Die M.I.A. het 'n „Fireside” gehou na die diens by die woning van Sister J. M. van Vuuren. Ons het geluister na uittreksels uit die „Coppelia” Ballet en Sister Sheila Bibb het kommentaar gelewer. Verversings was bedien en almal het die aand geniet.

'n Waatlemoen-fees was gehou op die 7de Februarie ge-organi-

seerd deur die „Priesthood”. Tenspyte van die reën was dit 'n groot sukses. Die kinders veral het hulle geweldig geniet.

Dit is vir ons 'n baie groot plesier om Sister Pat Harvey weer terug te hê in die Tak na amper 'n jaar se afwesigheid wat sy in Durban deurgebring het. Broer Ronnie Kunitz van Durban was ook hier met twee weke verlof. Hy en Broer Jakins van Durban is Sondag-oggend na Sondagskool weer terug Durban toe. Broer Jakins was hier om sy kleindogter te besoek op Springs. Hy het die oggend ons Tak ge-eer met sy teenwoordigheid.

Die M.I.A. net 'n mees suksesvolle Tiekie-aand gehou by die woning van Broer en Sister Jan Lion Cachet. Daar was meer as genoeg koeke en terte en koel-dranke wat alles teen 'n tiekie verkoop was. Boerewors was gebraai en speltjies gespeel en die kinders het hulle self geweldig ge-eet.

Ons sesmaandelikse Tak Konferensie was gehou op die 15de Februarie en die Distriks Presidensie was teenwoordig. Ons is bly om Broer Powrie weer terug te sien en so gesond.

Sister France Brotherton is nie van die gesondste nie maar ons hoop dat sy gou weer ten volle herstel sal wees.

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### WELKOM

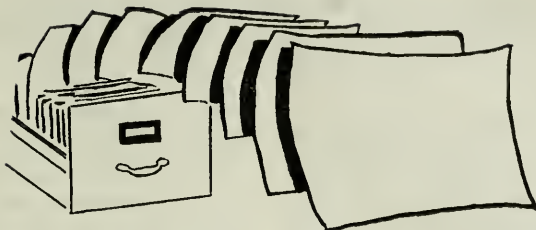
reported by R. Webb

Branch Conference was held here and President and Sister I. C. Louw from Springs were here with us. It was good to see them again.

We held a braaivleis at the home of Brother and Mrs. R. Webb on the 21st of February in aid of building funds. Turn out was in hobo dress and we all enjoyed ourselves.

We hope that the Parkin family will be on the road to recovery soon. Brother Parkin suffered an accident on the mine and Sister Parkin has undergone an operation.

**BRANCH REPORTS SHOULD BE IN BY THE 20th OF EACH MONTH IN ORDER TO BE PLACED IN THE CUMORAH SOUTHERN MESSENGER FOR THE FOLLOWING MONTH.**



# FROM OUR FILES

## BLESSINGS

**FULLARD, Gaile Marguerite** (Mowbray); daughter of Frederick Gavin and Wanda Jean Fullard blessed by Elder Harold F. Jensen on March 1st, 1959.

**FULLARD, Allison Melanie** (Mowbray); daughter of Frederick Gavin and Wanda Jean Fullard blessed by Elder Harold F. Jensen on March 1st, 1959.

**McGREGOR, Glenn** (Mowbray); son of Keith and Wesley May McGregor blessed by Elder Lowell D. Olsen on March 1st, 1959.

**McGREGOR, Dale** (Mowbray); daughter of Keith and Wesley May McGregor blessed by Elder Harold F. Jensen on March 1st, 1959.

**McGREGOR, Robyn Wesley** (Mowbray); daughter of Keith and Wesley May McGregor blessed by Elder Harold F. Jensen on March 1st, 1959.

**STRYDOM, Vaughn Powrie** (Krugersdorp); son of Charles Powrie and Audrey Elaine Watt Strydom blessed by Elder Glenn Barfuss on March 1st, 1959.

**STRYDOM, Helen Karen** (Krugersdorp); daughter of Charles Powrie and Audrey Elaine Watt Strydom blessed by Elder Glenn Barfuss on March 1st, 1959.

**DIXON, Martin Hugh** (East London); son of Francis Irvin and Gloria Luise Dixon blessed by Elder Moyle H. Pilling on March 1st, 1959.

**BLANCHE, Armôrene Sharleene** (Welkom); daughter of Christiaan and Patricia Blanchê

blessed by Elder Kenneth Blackmore on March 1st, 1959.

**BLANCHE, Charmaine Ann** (Welkom); daughter of Christiaan and Patricia Blanchê blessed by Elder Kenneth Blackmore on March 1st, 1959.

## BAPTISMS

**DE KLERK, Engelbartus Theodores** (Durban); b. by Elder Frank Conlin, c. by Joseph M. Jakins, March 8th, 1959.

**BAYLEY, Raymond Dennis** (Durban); b. by Raymond Dennis Bayley, Sr., c. by Raymond Dennis Bayley, Sr., March 8th, 1959.

**HENNING, Karen Dale** (Durban); b. by Victor Herbert Henning, c. by Joseph M. Jakins, March 8th, 1959.

**RANDALL, Geraldine Ruth** (East London); b. by Elder Moyle H. Pilling, c. by Elder Moyle H. Pilling, March 1st, 1959.

**BUSSY, Minerva** (East London); b. by Elder Moyle H. Pilling c. by Alfred J. Corrigan, March 1st, 1959.

**VAN DER MERWE, Jacomina Adriana** (East London); b. by Elder Moyle H. Pilling, c. by Elder Dale F. Shreeve, March 1st, 1959.

**VAN DEVENTER, Wilhelmina Cornelia** (Luanshya); b. by Douglas E. Charsley, c. by Douglas E. Charsley, February 8th, 1959.

**DANIEL, Clara May** (Welkom); b. by Elder Kenneth Blackmore, c. by Elder Kenneth Blackmore, March 1st, 1959.

**OOSTHUIZEN, Arthur Michael** (North Western); b. by Elder

Glenn Barfuss, c. by William Hermanus Brummer, March 8th, 1959.

**LE ROUX, Jacobus Gerhardus** (Mowbray); b. by Elder Lowell D. Olson, c. by Elder Mervin Hippard, March 15th, 1959.

**LE ROUX, Ruth Ianthe** (Mowbray); b. by Elder Harold F. Jensen, c. by John Wilson, March 15th, 1959.

**DOLLMAN, Ralph Ernest Theodore** (Mowbray); b. by Elder Harold F. Jensen, c. by Elder Harold F. Jensen, March 15, 1959.

**DOLLMAN, Yvonne Winifred** (Mowbray); b. by Elder Harold F. Jensen, c. by Elder Douglas Henderson, March 15, 1959.

**FULLARD, Wanda Jean** (Mowbray); b. by Elder Harold F. Jensen, b. by Gary Fisher, March 15, 1959.

**FULLARD, Frederick Gavin** (Mowbray); b. by Elder Harold F. Jensen, c. by Gordon C. Terblanche, March 15, 1959.

**BRAND, Elizabeth Sophie Adriana** (Mowbray); b. by Elder Harold

F. Jensen, c. by Nicolaas Goosen, March 15, 1959.

**McGRANE, Maureen** (Mowbray); b. by Elder Harold F. Jensen, c. by Clyde Geldenhuys, March 15, 1959.

**VAN DER LINDEN, Milja Huguenot** (Mowbray); b. by Gary Fisher, c. by President Glen G. Fisher, March 15, 1959.

#### MARRIAGES

**JAKINS, Rochelle Lynne to Teunis Kruger** (The Grove, Durban); on January 17th, 1959 now living in Krugersdorp, Transvaal.

#### ORDINATIONS

**BESTER, Barend Jacobus** (East Rand); ordained a Deacon by Elder Edward Hutchings on February 22nd, 1959.

**FISHER, George Alexander** (Salisbury); ordained an Elder by President Glen G. Fisher on March 1st, 1959.

**MUNCH, Philip W. F.** (Luanshya); ordained a teacher by Elder Gerald H. Layton on February 8th, 1959.

### GRATITUDE AND JOY — CONTINUED

cause, that is worthy of life's work. My brothers and sisters; what is the great cause worthy of our greatest expression of gratitude and hence our life's work? The Gospel of Jesus Christ and the joy it brings to those who honestly live

it.

Our gratitude to our God should then be shown by a life of living and promulgating his Gospel in thankfulness for his goodness to us and if we so do, our joy will grow in proportion to our actions.

### THE SPIRIT OF GETTING BY — CONTINUED

many ways. While the spirit of getting by, of slipping through, the spirit of working little and giving less may sometimes seem smart and popular and approved, there is a law that says that benefits and blessings are predicated upon performance. We only grow by growing; we only do by doing, and he who shows a niggardly, unwilling nature, he who refuses to grow as much as he should grow, to learn as much as he should learn, to work as well as he could work—he who holds back his best efforts whatever he may be doing to

others, is cheating first himself, and dwarfing himself inside.

Quite safely it may be said: He who is afraid of doing too much, seldom does enough. "There is a law irrevocably decreed in the heavens before the foundations of the earth upon which all blessings (and benefits) are predicated, and when we receive any blessing it is by obedience to that law upon which it is predicated," and the spirit of slipping through, the spirit getting by, will rob us of spirit of simply getting by, will rob us of the richest rewards.

# LEFT FOR HOME

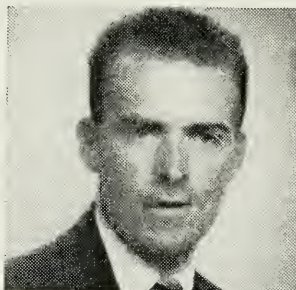
This month saw four missionaries released and heading for home; they were Elders Kenyon Blackmore and Mark Merrill and Sisters Joan McArthur and Arlene Wilkinson. They sailed from Cape Town on the "Edinburgh Castle" on the 17th April and will spend

some time in Europe before sailing for Canada.

We express our appreciation and gratitude for their fine labours and wish them the choicest blessings of our Father in Heaven as they adjust to the life and labours of home.



**WILKINSON, Arlene**, Calgary, Alberta, Canada — laboured in Cape Town where she also served as Mission Recorder, Port Elizabeth and Durban.



**MERRILL, Milton Mark**, Hill-spring, Alberta, Canada — laboured in Pietermaritzburg, West Rand and Salisbury where he acted as Branch President.



**BLACKMORE, Kenyon Vance**, Cardston, Alberta, Canada — laboured in Pretoria, West Rand, Durban, Port Elizabeth, Cape Town where he served as Mission Secretary and Welkom where he acted as Branch President.



**MCARTHUR, Joan**, Kitchener, Ontario, Canada — laboured in Bloemfontein, Pretoria, Durban and Cape Town where she served as Y.W.M.I.A. Supervisor Mission Recorder and Associate Editor of the Cumorah Southern Messenger.

# WHERE TO MEET

## TRANSVAAL

### RAMAH BRANCH

Meetings: 1, Hunter Street, Highlands, Johannesburg.

Branch President: K. Brian Chater; Phone 45-5575.

### KRUGERSDORP BRANCH

Meetings: Krugersdorp Town Hall Lecture Room.

Branch President: D. Cherrett.

### NORTH WESTERN BRANCH

Meetings: 85 Eleventh Street, Parkhurst, Johannesburg.

Branch President: W. H. Brummer.

### SPRINGS BRANCH

Meetings: 23, Eleventh Street, Springs.

Branch President: Douglas Hulbert.

### EAST RAND BRANCH

Meetings: Masonic Hall, Brakpan.

Branch President: J. H. Adendorff; Phone 54-6277.

### PRETORIA BRANCH

Meetings: Sanlam Buildings, corner of Andries and Pretorius Streets.

Branch President: Lionel Bibb.

### PRIMROSE BRANCH

Meetings: English Medium School, Cnr. Beaconsfield Ave. and Shamrock Road, Primrose.

Branch President: C. Norbury.

## NATAL

### DURBAN BRANCH

Meetings: 144 Silvertown Road, Durban.

Branch President: Ray Gordon Wilson.

### PIETERMARITZBURG BRANCH

Meetings: Oddfellows' Hall, 136 Longmarket Street (just above Chapel St.)

Branch President: R. M. Morrissey.

## CAPE PROVINCE

### MOWBRAY BRANCH

Meetings: Cumorah, Main Road, Mowbray.

Branch President: Alwin Hubert; Phone 4-5275.

### BELLVILLE BRANCH

Meetings: Public Library, off Main Road, Bellville.

Branch President: N. J. Goosen; Phone 97-3285.

### PORT ELIZABETH BRANCH

Meetings: 40 Prospect Road, Walmer.

Branch President: C. R. Doller; Phone 7620.

### EAST LONDON BRANCH

Meetings: Sons of England Hall, Belgravia Crescent, East London.

Branch President: Alfred J. Corrigan; Phone 8-1821.

## ORANGE FREE STATE

### BLOEMFONTEIN BRANCH

Meetings: Red Cross Building, Alexander Avenue.

Branch President: S. J. Spear; Phone 6819.

### WELKOM BRANCH

Meetings: Masonic Hall Stateway.

Branch President: Elder Ruel Barker.

## RHODESIA

### BULAWAYO BRANCH

Meetings: Boy Scout Headquarters on 8th Avenue, off Lobangula Street.

Branch President: R. Isaac.

### SALISBURY BRANCH

Meetings: Benhay Art House, Corner Sinoia and Albion Streets.

Branch President: Hugh H. Hodgkiss.

### GWELO

Meetings: Riverside School, Athlone Drive.

### LUANSHYA BRANCH

Meetings: 121 "F" Avenue, Luanshya.

Branch President: Douglas Charsley.